14: Weltfish E-4, 5 (1928-1936, 1954) 1965
(1867) NQ18 Pawnee NQ18

592 Clear Day and Blue Calico, "I can take care of the housework myself. You two go plant your field." On the North Side, White Woman had a double role to play and was hard pressed for time. She had "to take care of her husband" and was also the main provisioner of the North Side of the household. She was responsible for repairing her husband's moccasins [437] when they wore out; when he went to the trade store to trade in a buffalo robe for supplies of flour, coffee, sugar, prunes, or dried apples she would accompany him to do most of the carrying. Whether he went on horseback or on foot, he would carry only small items, being poised for any threatened attack. When she became overburdened with work in this way at the crucial time of planting, the two old women on her side, Grandma Chase-the-Enemy and Old-Lady-Grieves-the-Enemy, would come to her aid. "Let's get through with our 'daughter's' field first. She has to do the cooking for the whole family and take care of her husband." The three of them would then go out together and finish up White Woman's field and then the two old women would work each other's fields in turn cooperatively.

519 On the way home from the fields they all washed their hoes and took
526 a swim in Beaver Creek. Heads would be bobbing up and down all over
313 as they swam back and forth. When they finished their swim and cleaned
515 their hoes, they would pick up whatever driftwood they could find and take it home. High water sometimes left good sticks at the bend of the creek. This moist wood was piled way at the back of the woodpile, since unless it was left to dry out it would smoke and hurt the eyes. The young women sat on the banks of the creek and slapped the surface with their feet to see who could make the loudest noise. This was considered quite a trick, and sometimes they tried it with their hands. It was like the sound of the dried corn kernels when they were threshed at the time of harvest, and expressed the hope that the corn might ripen.

343 Sometimes a sweat bath was preferred to a swim in the creek. When
515 they got home tired and dirty they would then build a sweat lodge inside the earth lodge on the north side. All during planting time an old man
888 would sit on the roof of his earth lodge in the evening and call out vari-
521 ous items of advice. He would particularly recommend a sweat bath. He
• [757] would say, "If you're tired it's best to sweat. Then you will feel better next day. If you should have a headache, you must sweat. When you get
[515] in from the fields, take a sweat bath. It cleans you up better than the creek." There were many other things the old man had to say, particularly complimentary remarks to the women to bolster their morale. After some general praises, he would cite some particular women specifically, saying how industrious they were and what fine crops they raised. Presently a little boy or girl would come and invite the old man to a little treat in the home of the woman he had mentioned, usually some bread and coffee.

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753 said he could do nothing more about it and wanted to die. Then he got on his horse and tried to make it ride off the high bank, but the horse shied back. However, the rider was catapulted off into the water and when he came out, he was cured. So he found out the cure for this disease.

751 There was a great deal of faith in the virtue of bathing as a preventative
515 and as a cure of disease. "In the old days people used to go and bathe in the creek and take sweat baths and there was no sickness."

751 Finally, it was thought that living on a high bluff was healthier than
753 living in the lowlands.
361

They said that in the old days, there was no disease, for the villages were on top of a high bluff, and sickness follows along the creek. Whenever a sickness seemed to be coming, people would move up on top, for there the air was fresh and sickness would not come up there. It only stayed near the creek.

753 In more recent times it was said that many people died of rheumatism and stomach trouble. But from the Pawnee point of view, natural causation of disease and death was a relatively less important aspect of these
756 basic human problems. The field of the emotions was considered the
052 major element in the doctor's calling.

However, despite these other factors, when Otter was about twelve
• [757] years old the doctors were able to save his life by direct physical therapy.